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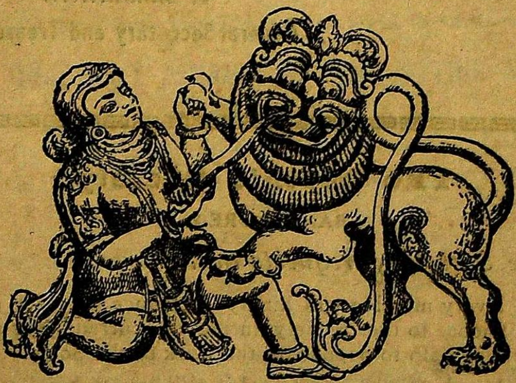
The Quarterly Journal of the Mythic Society



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SOME ANCIENT TERRITORIAL DIVISIONS

BY
K. S. VAIDYANATHAN, B.A.

Satavabani-Hara

THE rule of the S'ātavāhanas in the region of Banavāsi and Bellary is amply proved by literary and inscriptional references

An insertion in the Mahābhārata, attributed to the fourth century A. D. states that the Āndhra king of Banavāsi attended the *Rāiasūya* of Yudhishtira. The inscriptions of earlier dates found at Banavāsi, Malavalli, and other places prove the rule of the S'ātakarnis in that region.[1] Vaijayanti or Banavāsi was the camp from which Gautamiputra Yajña S'ātakarṇi issued his orders to the governor of Gōvardhana (Nāsik). The Talgunda inscription of Kākusthavarman of a much later date states that formerly the S'ātakarṇis and other kings worshipped the god in the temple at that place.[2] Besides, S'ātavāhana coins have been discovered in large numbers in the region of Chitaldrug and Chandravalli.[3]

1. Malavalli No. 1096 Lüders, *E. C.* VII, P. 252.
2. *E. C.* VIII, P, 24.
3. Rice, *Mysore*, Vol.I, P. 293,

The active association of the S'ātavāhanas with this region was commemorated by the naming of the territorial division after them, as S'ātavāhani-hāra or Śātavahani-raṭṭha.

The earliest mention of this term is in the inscription at Myākadoni.[4] This record is dated in the eighth year of the reign of the S'ātavāhana king S'ri Pulumāyi, and states that a tank was dug by a house-holder (*gahapathika*), a resident of Vaipūr or Vēpūr, of the country (*janapada*) S'ātavāhani-hāra belonging to Mahāsenāpati Khandanāka (Skanda Nāga), for the merit of himself. This inscription incidentally shows that this Mahâsēnāpati was ruling the S'ātavāhani-rāshṭra under the S'ātavāhanas.

The next important mention is in the Hirehaḍagaḷḷi Copper Plates[5] of the Pallavas. The Pallava king Dharma Mahādhirāja S'ivaskandavarman issued orders from Kāñchi, confirming or enlarging in his eighth year the gift of the village Chillarēkakoḍuṁka in S'ātahanī-raṭṭha, formerly made by the great king Bappaswāmin (his father) to a Brahmin named Gōlaśarman.

The existence of a place like S'ātahanikōṭa in the adjacent Kurnool district may also be taken to be a trace of the extension of this ancient rāshṭra upto this district and when we remember that the Āndhrabrityas were called *Śrīparvatīya-Āndhrabrityas*, it may be said to receive some confirmation.

If Dr. Jayaswal's reading of the Chandravalli inscription be correct, it may show that S'ātahanī was the name of the S'ēndraka capital.[6]

These places have not been identified so far. They have naturally to be located in the regions where the inscriptions mentioning them are found. We propose the following identifications.

---

4. No. 509 of 1916, *Ep. Ind*. Vol. XIV. P. 155. On a boulder between Mekadoni and Chinna Kadaburu. Mekadoni is south-east of Pedda Tumbalam in the Adoni Taluk. A place called Banavasi is east of Chinna Kadaburu.

5. *Ep. Ind*, Vol. I. P. 5.

6. K. P. Jayaswal. *History of India*. P. 220.

Vaipūru or Vēpūru mentioned in the Myākadoni (Mekadoni) inscription may be Bāpūru, a village lying one mile south of Chinna Tambulam in the Adoni taluk and about three miles north of Mekadoni.[7]

Chillarēkakoḍuṁka mentioned in the Pallava Copper Plates obtained from Hirehaḍagaḷḷi in the Hadagaḷḷi taluk, may be identified with Chilagōḍu on the west bank of the Chinna Hagari river and lying south of Tambarahaḷḷi which is on the road from Hampasāgar to Hospet, in the Hadagaḷḷi taluk.

S'ātanūru, which is on the south bank of Tuṅgabhadra in the north of Kosigi and Mekadoni, in the Adoni taluk, may have been a village named after the S'ātavāhanas. Later-day inscriptions place it as the centre of a division, S'ātanūr in *S'ātanūru-sīma.*

The identity of S'ātahanī mentioned in the Chandravalli inscription as the S'ēndraka capital may be tentatively surmised thus. S'ēndraka-vishaya is said to have contained within it Belagamve or Belagavi[8], Saṅgamapura,[9] and Palmāḍi-grāma[10]. Of these Belagavi is south of Talgunda and east of Sorab; and Saṅgamapura, we may identify with Kūḍali, at the junction of the rivers Tuṅga and Bhadra, lying west of Hoḷe Hoṉṉûr. These show that the S'ēndraka vishaya[11] was located in the region of Talgunda and Belgavi, and extended southwards to include Kūḍali. Sātahanī, the capital of this region may therefore have been Talgunda itself. We know the S'ātavāhanas worshipped the god of the temple at Talgunda in former days according to the pillar inscription of

7. There is another Bapūru in the same taluk, which is far away from Mekadoni, near Virladinne north-west of Kautalam. As the inscription states that a tank was dug by the house-holder of Vēpūru, Bāpūru near Mekadoni is to be preferred.

8. *Bom. Gaz.* P. 369.

9. *M.A.R.* 1930. P. 3.

10. *E. C.* V. Bl. 245.

11. To the immediate north of the S'ēndraka-vishaya was the Pānthipura-vishaya, which was centered round Hāṉgal, the headquarters of the taluk of that name in the Dharwar district. It included portions south of it. Pānthipura was the name of Hāṉgal.. *Bom. Gaz.* P. 558 *Ind. Ant.* Vol. X P. 251. and *Dharwar A. R.* P. 4.

Kākusthavarman at that place. Sthāna Kuṇḍūr[12] may have been the later form of S'ātāhanī Kuṇḍūr.

Thus from the foregoing it will be plain that S'ātahani-hāra or S'ātahani-raṭṭha was a big territorial division which extended from Banavāsi in the west upto the borders of the modern Bellary district. It may have extended into the adjacent portions of the Kurnool district also.

(Prehara—A River)

As is revealed by the Talgunda pillar inscription of Kākusthavarman, the Kadamba kingdom was obtained from the Pallavas by Mayūraśarman in recognition of the display of the valour of his arms. It is said that Mayūra overcoming the frontier guards of the Pallavas and entrenching himself in the inaccessible forest regions at the gates of S'rī Parvata, successfully levied tribute from the great Bāṇa and other neighbouring kings. The Pallavas thereupon sent contingents of armies against him, but Mayūra swooped down upon them like a hawk and defeated the armies completely. Witnessing the display of his valour and ability the Pallavēndra resolved to make friends of him.[13] The Pallavas made a compact with him by which he entered their service presumably as a commander-in-chief and was eventually crowned with a fillet[14] and invested with a territory of his own extending from the Amarārṇava and reaching upto the Prēharā, 'secured to him under the compact that others should not enter it,' which verily meant freedom from foreign invasion.[15]

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12. Talgunda is in the Shikarpur taluka, Shimoga district, Mysore State. Its name is given in the following forms.

Sthāna Kuṇḍūra (Skt.)—*Ep. Ind.* VIII. P. 33.; *E.C.* VII. Shimoga. Sk. 1765.

Sthāna Kuṇḍūr (Kan.)—*E.C.* VIII. Sk. 177.; *I. A.* IV. P. 278.

Tāṇaguṇḍūr—*E.C.* VII Sk. 194, 322, 170.

Tāṇaguṇḍūr—*I. A.* IV P. 179; *E.C.* VII. Sk. 130

Tāṇguṇḍūr—*E.C.* VII. Sk. 186.

Sātāhani or Sātahana Kuṇḍūr may have become S'ātāna Kuṇḍūr and Sthāna or Tāna or Ṭāṇa Kuṇḍūr or Guṇḍūr.

13. Vv. 14-16.

14. Vv. 17-19.

15. V. 21.

The passage which describes the boundary of the country of the Kadamba runs as follows :

Bhaṅgur-ōrmmi valgitair-nṛityad-aparārṇṇav-āṁbhaḥ

Kṛitāvadhim Prēharāntam-ananya saṁcharaṇa samaya sthitāṁ bhūmim-ēva cha (V.—21).

Prof. Kielhorn has furnished an excellent translation of this passage which may be quoted.

" And (he) also (received) a territory, bordered by the water of the western sea which dances with the rising and falling of its curved waves, and bounded by the Prēhara secured to him under the compact that others should not enter it." [16]

Prof. Kielhorn, after careful consideration of the inscription, and of the possibility of other readings of the word Prēharā, emphatically declared that Prēhara or Prēharā is the only correct reading.[17] Therefore the reading Prēmāra given by Rice and others [18] has to be given up and the indentification of Prēmāra with Mālwa is likewise incorrect.

Amarārṇava being an undoubted reference to the ocean means only the ocean in the western direction; and this by itself makes plain that Prēharā was a boundary that lay in the east and not in any other direction like north or south.[19]

The boundary in this direction is a sheer necessity. The grant of a territory extending upto the western ocean not only pre-supposes the extent of the Pallava kingdom in the west, but the grant of this strip of country by the Pallavas necessitates the

16. *Ep. Ind.* Vol. VIII. P. 29. ff. Prof. Kielhorn remarks that this verse is in a rare meter belonging to the *mātrāsamaka* variety, and invites comparison with Raghuvaṁsa (I, 30) and Mahābhàrata (Virâṭaparvan, Ajñatavâsam).

17. *Ibid.* P. 32. note 10.

18. Rice. *Mysore* Vol I. P. 299. Moraes, *Kadambakula*, P. 16.

19. It is usually the custom to describe a country by denoting the two opposite limits. *Cf. Hima-Sētu, Vaḍa-Veṅgaḍam Teṇ-Kumari*, etc.

defining of the limit in the eastern direction, which from that day became the western limit of the Pallava country. Prēharā was therefore a natural boundary which served the purpose of demarcation as efficiently or as indisputably as the ocean in the west. That the term Prēhara or Prēharā denoted a definable boundary in the east which must have meant either a range of hills or a river serving as boundary is easily inferable from the fact that it served as the dividing line between the Kadamba and Pallava kingdoms. Prof. Kielhorn stated that 'there is no *a priori* reason why the word should denote a river more than anything else.'[20] But he was inclined to take it as such and suggested that the river Tungabhadra may have been indicated by the term Prēharā.[21] According to the Avantisundarīkathā, Prēharā and Muraḷā are stated to be the names of two rivers, in which the elephants of Aparānta sported.[22] This therefore sets at naught the possibility of the word meaning anything else than a river. That this river Prēharā must therefore have been in the east of the Kadamba kingdom has become certain. It is thus wrong to equate the same with Malaprahāriṇī or the Gataprahara (Gataprabhā), the tributaries of the river Kṛṣṇa, in the northern part of the Kadamba country.

To determine the identity of Prēharā we have to take the other facts also. From a thorough understanding of the numerous records pertaining to the history of the Kadambas, Rice has come to the following conclusion about the extent and limits of the ancient country ruled by this dynasty. "The dominion of the Kadambas embraced all the west of the Mysore together with the Haiga (North Kanara) and Tuluva (South Kanara)" and included the Kuntala province which was the name of "the country between the Bhīmā and the Vēdāvatī, bounded on the west by the western ghats including the Shimoga, Chitaldrug, Bellary, Dharwar, Bijapur and adjacent parts, to the north in Bombay and Nizam's dominions." "Their original capital was Banavāsi

20. *Ep. Ind.* Vol. VIII, P. 29.

21. *Ibid.*

22. Dr. V. Raghavan An. Or.Res. Madras University, Vol.V. Pt. 2. Sanskrit Section P. 3.

(Jayantīpura or Vaijayantīpura) situated on the river Varadā on the western frontier of the Sorab taluk." [23]

When we trace this description of the Kadamba country in the map, the four natural boundaries of this country within which the above noted parts were, project themselves clearly. They are the western ocean in the west, the Bhīmā in the north, the big Hagarā river in the east and the Vēdāvatī in the south. The Vēdāvatī [24] is the name of the earlier part of the big Hagari river, running as the southern boundary of this country. From a point east of Hiriyūr, it runs from south to north, in the east of the Chitaldrug district, and emerging through a striking gorge called Marikanive flows northwards into the Bellary district and unites with the Tungabhadra some distance to the south of Huchehaḷḷi and south of Haḷekōṭa. It is this latter part of the river that is prominently called the big Hagarī river, flowing south to north, serving as the eastern boundary for a considerable length of country stretching from Hiriyūr in the south to the Tungabhadra in the north. We therefore think that Prēharā, the eastern boundary of the Kadamba kingdom to which Mayūras'arman became king, was identical with this Hagarī river.

An analysis of the different geographical divisions that lay on the east of this Hagarī river with which we identify the Prēharā, shows also the great probability of this equation The region which lies east of this river was made up of some ancient vishayas

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23. Rice, *Mysore*, Vol. I. Pp. 289. and 295.

24. The Vēdāvati is formed by the union of two rivers called the *Veda* and the *Avati*, which rise in the Mulainagiri, in the eastern side of the Chandradrona mountains and unite after some journey in the Kadur district at Tangli south-east of Kadur, and further on it is joined by the streams from the hills of Haḷebid and Harnahaḷḷi in the south and from those from the hills around Ubrani in the north. In a north easterly course the Vēdâvati enters the Chitaldrug district passing midway between Hosdrug and Mattod and penetrating the central belt of hills, it issues thence by the Marikanive pass to the south of the Brahmagiridurga and runs past Hiriyūr. And about seven miles beyond that place receiving the streams from the Sira and Hagalavadi turns northwards taking the name *Hagga-ari*, which means freeing from bonds (sin). Rice, *Mysore*. II P. 538.

or rāshṭras. Naḷavādi vishaya was the territory that included the modern taluks of Kurnool[25] and Pattikonda.[26] It is thus plain that Naḷavāḍi-vishaya extended from the Tungabhadra in the north and lay in the immediate east of the Hagarī river which we have shown above was identical with Prēharā. Thus Prēharā or Hagarī was the common boundary of the kingdoms of the Naḷas and the Kadambas.

The region in the immediate north of the North Peṇṇār river, around Gooty and Chitrachēḍu of the Gooty taluk, was called Turamaravishava.[27] The region in which were Eradukere of Kalyandrug Taluk, Hemavati of Madakasira Taluk and Sira in Mysore State, was called Siranāḍu or Sire 300. It lies immediately east of Hagarī. Thus Hagarī was also the boundary between the Kadamba country and Sire 300. The region south of Peṇṇār and extending upto the Hindupur taluk lying west of Sire 300 was called Paṟuvi-Nādu or Paṟūvi-vishaya and is referred to in the early Copper Plates of the Gaṅgas.[28]

Thus we see that Prēharā could not have meant anything else than the natural river, the big Hagarī, which formed the common boundary of the Kadamba country and the Naḷavāḍi in the north and the Kadamba country and Sire 300 in the South. Both Turamaravishaya and Paṟūvi-vishaya lay farther away in the valley of the North Peṇṇār.

One distinct result that emerges from this discussion is that Paṟūvi-vishaya was never meant by the term Prēharā in the Talgunda inscription of Kākusthavarman. A recent author,[29] taking the clue from the similarity of the name endings of rāshṭras *i.e.* the suffix *hāra* or *ahāra*, and confounding the same with the

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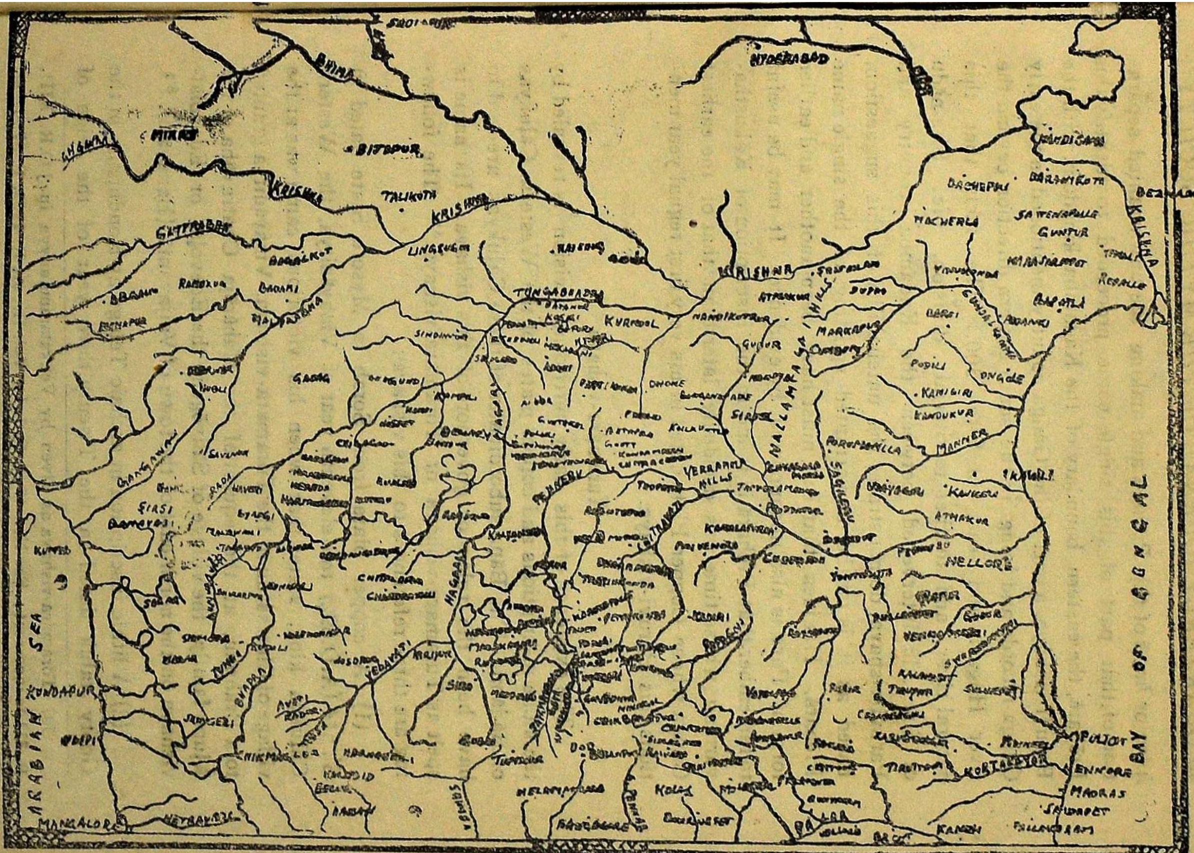
25. Ulchad=Ulchala in Kurnool taluk. C. P. 7 of 1916; *Ep. Ind.* Vol. XXII. P. 29

26. Kukuvanūru=Kuṁkanūr in Pattikonda taluk No. 286 of 1935-36.

27. No. 47 of *S. I. I.* Vol. IX.; *A. R.* 1922. P. 87.; *Bom. Gaz.* P. 369. See under Turamara Vishaya

28. A. R. 1937-38. P. 83.; *Ep. Ind.* Vol. XXIV P. 234.; M. A. R. 1915 P. 44. *Ep. Ind.* Vol. XIV. P. 331 etc. see below under Paṟuvi Vishaya.

29. M. Venkataramanayya. J.O.R. Vol. XII. P. 308 f.



Map showing places in the ancient divisions of Sātāvāhani-hāra, Turamara-vishaya, Paruvi-vishaya, etc.

hara or *harā* of this Prēharā and making the unwarranted separation of that part of this single name proceeded to identify this Prēharā, the eastern boundary of the Kadamba kingdom, with the Paruvi vishaya, a part of the Gaṅga country mentioned in the early Gaṅga records and lying in the south eastern direction beyond the river Hagarī and east of Sire 300. The facts that this natural river and another territorial division, *viz.* Sire-nāḍu or Sire 300 intervened between the Kadamba country and Paruvi-vishaya, demonstrates the untenability of this suggestion, based as it is on the unwarranted splitting of the single name Prēharā. His idea that Prē must have been another and earlier form of Paru is also unsupported by evidence. It may be useful to remember that Prēharā is found in the inscription of Kākusthavarman whose time was decidedly later than that of the earliest Gaṅga whose Copper Plate dated in his very first regnal year mentions this Paruvi-vishaya.

Turamara-vishaya

The existence of this early territorial division is revealed by the stone inscriptions and copper plates of the Western Cāḷukyas of Bādāmi. The Bāṇa subordinates of these Cāḷukyas are said to have been the rulers or governors of this vishaya. Its name is spelt as Turamara-vishaya or Toramara-vishaya.[30] The following are three references to this vishaya:

(1) A copper plate from Sorab in Mysore State dated in S'. 614 (A.D.692) the eleventh year of Vinayāditya, the Western Cāḷukya king, states that when his victorious camp was at the village of Chitraśēdu in the Turamara-vishaya, Vinayāditya granted to a Brahmin, at the request of the Mahārāja Chatravāha of the Āḷupa family, the village of Sālivōge in the Edevoḷal or Eḍevoḷal-vishaya on the north-east of the town of Vaijayantī (Banavāsi).[31]

(2) A lithic inscription in archaic Telugu at Kondupalli in the Gooty taluk dated in the Twenty-third year of the reign of

30. Tōramāra-vishaya as given by Venkataramanayya in J.O.R. XIII. P. 311 is incorrect; See No. 47 of S. I. I; Vol. IX, A. R. 1922. P. 87; *Bom. Gaz.* P. 369.

31. *Ind. Ant.* Vol. XIX. P. 146.; *Bom. Gaz.* P. 369.

Vijayāditya Satyāśraya, son of Vinayāditya (*i.e.* A.D. 719-20), refers to a battle in which the lords of Puḷagicheṟuvu who were the rulers of the Turamara-vishaya were vanquished (on behalf of the king) by the chief Vikramāditya Bali Indra Bāṇarāja son of Bali-kulatilaka Narasimha Bāṇāditya. It registers the gift of fifty *maṟutas* of land in Puḷagicheṟuvu to a certain Pādisarmāri.[32]

(3) A stone epigraph of the reign of Vijayāditya Satyāsraya copied at Betapalli in the Gooty taluk registers the gift of land to a certain Tāḷerayar by Vikramāditya who had the birudas Taruṇa-vasantan and Sāmanta Kēsari and who was ruling Ayirāḍi. Vikramāditya is said to have been the uncle of Bāṇarāja who was ruling Turamara-vishaya as the king's feudatory.[33]

Chitras'ēḍu is Chitrachēḍu on the north bank of Peṇṇēru, lying west of Molakatalla and east of Chittūru.

Kondupalli is south of Kṛishṭampāḍu and east of Peddavaḍu-gūru in the Gooty taluk.

Puḷagicheṟuvu is evidently Poḷiki, east of Vēlpumaḍugu and south of Gaḍekallu hills.

Betapalli is north of Gooty.

From the location of the inscriptions mentioning this vishaya and of the places stated to have been situated within it, it is clear that Turamara-vishaya comprised the region of the modern Gooty taluk, lying north of the Peṇṇēru river.

From the above noted references as well as another inscription at Pedda-vaḍugūru, it is plain that under the overlordship of the Western Cāḷukya kings the Bāṇas were ruling this vishaya,[34] and that the region west of it, *i.e.* portions of the adjacent Bellary district with Ayirāḍi or Hyarāḍa in the Haḍagaḷḷi taluk as capital, was under the governorship of another Bāṇa family. It is seen that in the time of Vijayāditya, in about A. D. 720, the chiefs of

32. No. 350 of 1920. *A. R.* 1921. P. 87.
33. No. 47 of *S. I. I*, Vol. IX. and No. 333 of 1920.
34. Nos. 333 and 343 of 1920.

Poḻiki had occupied the vishaya and that these lords of Puḷagi-cheṟuvu were successfully evicted by the Bāṇas. The gift of fifty *maṟutas* of land at Puḷagicheṟuvu itself referred to in the grant which mentions this political event, by the Bāṇarāja to a certain Pādisarmāri, may have evidently been in recognition of the services rendered by him in the successful eviction of the lords of Puḷagicheṟuvu who had temporarily occupied this vishaya.

From a study of other references it is clear that in the north of this Turamara-vishaya of the Gooty region was the Naḷavaḍi-vishaya, and to its further east beyond the Yerramalai hills lay the Peḍekal-vishaya in the region of the Nandyal taluk. To the south of the Peṇṇēru river, which is the southern boundary of the modern Gooty Taluk, was the Paruvi-vishaya. To the south-east of the Turamara-vishaya, along the valley of the Peṇṇēru, was the ancient Hiraṇya-rāshṭra and in the region of the Jammalamadugu and Cuddapah was Rēnāḍu.

Paruvi-vishaya

Paruvi, the chief place of this vishaya, was the traditional capital of the Bāṇas. It was also called Prapuri,[35] Paṟivai,[36] Parvipuri,[37] Parigipura,[38] Paruvipura,[39] Paṟivaipura,[40] Paṟvi-pura[41] and Haṟuva[42] or Haṟuha.[43] The form Parigipura has led Messrs. Venkayya[44] and Rice[45] to identify the same with modern Parige in the Hindupur taluk of the Ananthapur district. This ancient traditional capital of the Bāṇas became part of the Gaṅga kingdom and the seat of a branch of the Gaṅga dynasty in

35. *Ep. Ind.* Vol. IV. P. 221.
36. *Ibid.*
37. *S. I. I.* Vol. II. P. 338. Pṛithivipati II is called ' *Paṟavaiyar-kōṉ* '
38. Nellore inscriptions. P. 1201.
39. I. M. P. Nellore, No. 619.
40. No. 88 of 1906. *A. R.* 1906. P. 46.
41. No. 194 of 1899. *A. R.* 1900. Para. 85.
42. No. 83 of 1912.
43. *Ibid.*
44. *Ep. Ind.* Vol. XI. P. 23.
45. *Ibid.* Vol. XIV. P. 331 f.

the beginning of the fifth century by virtue of their conquest over the Bāṇas. Parivipura continued to be the chief town of the Bāṇas even when they were reduced to the position of subordinates to the Cōḷas. The Bāṇas continued to call themselves as the lords of Parivipura long after they ceased to be rulers.[46]

Paruvi-vishaya is a territorial division mentioned even in the early grants of the Western Gaṅgas and as the villages gifted by them are said to have been situated in it, it is evident that this division was within their dominion from the beginning of their history. The gift of the village Vēlputtoru in Paruvi-vishaya as a *Brahmadeya* to a Brahmin named Dhāras'arman is recorded in the S'āsanakōta plates of Mādhavavarman I dated in his very first regnal year.[47] The Beṇḍigānablḷi plates of Kṛṣṇavarman mention that the village Kuraūra in the Peraṭi-bhōga of the Paruvi-vishaya,[48] was gifted free of imposts to a Brahmin by the king at the instance of the S'ēnāpati of Peraṭi.[49] The grant of sixty-five paddy fields (sowing twenty-seven khaṇḍu-gas of seed) in the Karmaṭuva-kshētra of the ayacut below the tank at Paruvi in Paruvi-vishaya was made to a Brahmin named Kumāraśarman, by Mādhava II according to the Penukoṇḍa plates.[50] Paruvi and Paruvi-nāḍu are mentioned in the inscriptions of S'rīpurusha and S'ivamāra.[51] Paruvi is mentioned in the Shōliṅghur rock inscription of the Cōḷa king Parāntaka I [52] and in the Udayēndiram plates of Prithivīpati II.[53] Kus'avūr and Kūḍalūr are noted to be inside Parivai-nāḍu in the inscriptions of Rājarāja I,[54] while Vennūruponne or Veṇḍūraponne in Parivai-nâḍu is mentioned in two later records.[55]

The discovery of the plates of the very first year of the reign of Mādhava I, the earliest king of the Western Gaṅgas, at

46. *A. R.* 1900. Para. 85.
47. *A. R.* 1937-38. P. 83.; *Ep. Ind.* Vol. XXIV. P. 234.
48. The *vi* of *Paruvi* is evidently omitted by mistake by the scribe.
49. *M. A. R.* 1915. *P.* 44.
50. C. P. No. 12 of 1913-14.; *Ep. Ind*, Vol. XIV. P. 331 f.
51. *E. C.* X. Gd. 4
52. *Ep. Ind.* IV P. 221
53. *S. I. I.* Vol. II. P. 388.
54. *Ibid.* No. 92. P. 425.
55. No. 242 of 1913 and 28 of 1930-31.

S'āsanakōṭa in the Hindupur taluk confirms the correctness of the identification of Paruvi with Parige in that taluk, about nine miles to the north of Hindupur and of the location of the Paruvi-vishaya around Parige.

The village of Vēlputtoru mentioned in this set of Copper Plates, and Kuraūra noted in the Beṅḍigānahaḷḷi plates, have been identified with Vēlpumaḍugu [56] and Vajra-Karūru[57] in the Gooty taluk, north of the Peṇṇēru river. These identifications are wrong as will be seen below.

The region north of Peṇṇēru was included in another territorial division which was called Turamara-vishaya as is revealed by the references to the same in the records of the Western Cāḷukya kings of Bādāmi.[58] It would therefore be inaccurate to identify places in this region with places noted to have been in Paruvi-vishaya of the region round Parige in the Hindupur taluk which is far away in the south from Turamara-vishaya of the Gooty taluk, lying south of Peṇṇēru and intercepted by a large tract of country comprising the modern taluks of Anantapūr, Dharmāvaram and Penukoṇḍa. It would thus be clear that it would be more appropriate to find places which may answer them in these southern taluks lying adjacent to Hindupur and Penukoṇḍa.

Vēlputtoru of the S'āsanakōṭa plates may therefore be indentified with Vēlpumaḍugu, north of Dharmāvaram, in the Dharmāvaram taluk.

The name of the village gifted in the Beṇḍigānahaḷḷi plates is Kuraūra and not Karūra as has been wrongly taken by Mr. Venkataramanayya,[59] and therefore also his identifying it with Vajra Karūr of the Gooty taluk is untenable. Kuraūra must be located in the region of Peraṭi, and as such its location depends on the proper indentification of Peraṭi which as is seen from the very same Beṇḍigānahaḷḷi

56. *A. R.* 1937-8, P. 84. The statement of Mr. C. R. K. Charlu that Gooty taluk is adjacent to Hindupur taluk is erroneous. The three taluks of Penukonda, Dharmavaram, and Anantapur intervene beetween them.

57. *J. O. R.* Vol, XIII, P, 311,

58. Se: 'Turamara Vishaya '

59. *J, O. R,* Vol. XIII. P. 311.

plates was the seat of a S'ēnāpati or commander-in-chief of the Western Gaṅga king, at whose instance the gift of this village was made by the King. Peraṭi was thus the headquarters of the S'ēnāpati and was the centre of a sub-division (*bhōga*) of Paruvi-vishaya. At the outset it may be said that the identity of Peraṭi is a little difficult to be made. Yet it is *prima facie* clear that it was a place like Hemāvati, Kēkati, Avati, Pulēṭi etc. of this region. Two places suggest themselves as likely *viz.* Paidēti and Pratinkoṇḍa, which are in the Hindupur and Dharmāvaram taluks. Paidēti is just north of Parige in the Penukoṇḍa taluk while Pratinkoṇḍa is east of Perūr in the Dharmāvaram taluk. The former seems to be more probable of the two. Kuraūra may be identified with Kurūlapaḻḻe in the east of Peṇṇēru, opposite to Roddam, north of Paidēti, in the Penukoṇḍa taluk.

Kūḍalūr said to be in Parivai-nāḍu in the record of Rājarāj I, may easily be identified with S'aṅgamēs'warapaḻḻe, in the junction of the two streams Jayamaṅgala and Kumudavatī, lying just north of S'āsanakōṭa. Kus'avūr of this division may be the Hos'ūr on the western bank of the Kumudavatī, west of Goribidnur in the Mysore State, a little further south of S'āsanakōṭa.

Veṇvūraponne or Veṇḍūraponne is said to have been a place in the Parivi-nāḍu, where the Noḷamba Pallava king Iṟivi Noḷamba Ghaṭēyaṅkakāra Pallavāditya encamped and during which occasion he conferred the title of Mummaḍigavara Pallavāditya Noḷamba-s'etti on a merchant from Kōyattūr (modern Laddigam in the Punganur taluk.[60]

Paruvi-vishaya was known as Parivai-nāḍu in Cola records, and in the Hoysala times it was called Haṟuhe-nādu.[61] Parivai-nāḍu is stated to be a sub-division of Noḷambapāḍi *alias* Nigarilis'ōḷap-pāḍi or Nigarilis'oḷamaṇḍalam.[62] While Parivai was the headquarters of the early Bāṇas of this region, Hemāvati in the adjacent Madakasira taluk figured as the capital of the Noḷambapāḍi in the days of the Noḷambas. It was known as Peruñjeru or Heñjēru.[63] Paṟvi-nāḍu became a sub-division of it.

60. No. 242 of 1913.
61. No. 83 of 1912 S'. 1100.
62. *S. I. I*, Vol. II. P. 388; *Ep. Ind.* Vol. IV. P. 222; No. 303 of 1913.
63. Rice, *Mysore and Coorg from Inscriptions*, P. 59.

Thus from the foregoing it is plain that the ancient division of Paruvi-vishaya, being centred round Parige in the Hindupur taluk, comprised the Hindupur, Penukoṇḍa and Dharmāvaram taluks of the Anantapur district, together with the adjacent parts of the Mysore State.

We may now note the divisions that lay in the vicinity of Paruvi vishaya. In the west, in the region of Hemāvati in the Madakasira taluk, was the S'ira or S'irānāḍu of Nuḷambapāḍi or Nuḷamba-rāshṭra. In the north, in the region immediately north of the Peṇṇēru river, was the Turamara-vishaya.

In the south the following were the vishayas of the Mysore territory. From the inscriptions of the Western Gaṅgas it is seen that Puḍal-nāḍu or Puḍōli-vishaya comprised the region round modern Chintāmani, Srinivaspur, Mulbagal and Kolar taluks. Mahisha-vishaya seems to have been its other name. The region round Kaivāra in the Chintāmani taluk was called Kaivāra-vishaya and included parts of the adjacent taluks of Chintāmani and Siddhalghatta and was in the west of the Puḍal-nāḍu noted above. Maṟukere or Maṟugere-vishaya was the region which lay west of the Kaivāra-vishaya comprising as it did parts of the modern Doddballapur and Gubbi taluks. The Kōṟikuṇḍa-vishaya with Nallāḷa in it, found mentioned in the plates of Durvinīta, may perhaps be the region round Kodikunda in the Hindupur taluk and Nallāḷa may be the modern Nallarallapaḷḷe on the banks of the Kushāvatī river in the same taluk, a little west of it. To the north-west of Chintāmani and east of Chikballapur was the Koyyakkurai-nāḍu in which was Minḍuṁgalu, which is probably Mindigal, eleven miles north-west of Chintāmani.

THE SOURCES OF THE KRSNA LEGEND OF BHĀSA'S BĀLACARITA

By U. Venkatakrishna Rao, M.A.

The S'atapatha Brāhmaṇa (XI. V. 5-8) refers to a gāthā relating to a story of a great snake driven away from its lake. J. C. Ghosh (Indian Culture Vol. VI. P. 465) refers to this fact and we summarise this story thus: "One day Kṛṣṇa went to Bṛndāvana with some cowherds; his elder brother Baladeva did not accompany him. He came to a big lake inhabited by *Kālīya* and his family. He found that owing to the poison of these serpents, the water of the lake could not be used by any man or beast. To remove this inconvenience he leapt into the lake with the object of driving away the snakes; he was at once surrounded by snakes on all sides, biting and coiling round him; but he soon managed to disentangle himself and got on to the hood of the *Kālīya* and began to dance on it so violently that the serpent began to vomit blood. The other serpents (in Bhāsa's story and also in Viṣṇu Purāṇa V-7th adhyāya verses 47 *et seq* the serpent's wives) begged for mercy. Kṛṣṇa agreed on condition that he should leave with all his retinue for the sea. He assured the serpent that Garuḍa would recognise his (Kṛṣṇa's) foot-prints on his hood and would not molest him in future." This legend seems to have been utilised by Bhāsa in act IV of the Bālacarita and the last sentence reminds us particularly of Bhāsa's verse: मम पादेन नागेन्द्र चिह्नितं तव मूर्धनि। सुपर्ण एव दृष्ट्वेदमभयं ते प्रदास्यति॥ IV-12. In the Bhārata epic, a Nāga tribe named Kāliya is one of the various tribes subdued and brought under control (in the Ādi or the Udyoga Parvas), but there is no mention of this particular episode among Kṛṣṇa's exploits. In Bhāsa also this incident is dealt with rather briefly, but the Harivamśa and the Viṣṇu Purāṇa describe the incident at some length. The Bhāgavata Purāṇa waxes eloquently over this episode.

It is again interesting to note that while the Bhāgavata refers to Kaṁsa as an elder brother of Devaki, the Harivams'a

makes her Kaṁsa's father's sister. The Viṣṇu Purāṇa also seems to follow this, though in the first context in Viṣṇu Purāṇa I-16, it refers to her as Kaṁsa's *laghusvasā* (cousin ?)—what the adjective *laghu* signifies is not clear. Towards the end of the story, when Kaṁsa has heard of the various exploits of Kṛṣṇa and decides on inviting him with the intention of getting rid of him somehow, he reviles Vasudeva (in chapter 22) calling him *Vṛthāvṛddha* : the insinuation here seems to be that he is far senior to himself in age and yet an ungrateful, disloyal and false-speaking person. The seniority in age suggests that he might have been his paternal aunt's husband. But the Mahābhārata makes Devaki the daughter of Devaka, brother of Ugrasena : our popular account is modelled after the Bhāgavata and makes Devaki Kaṁsa's sister.

The Harivams'a and the Viṣṇu Purâṇa accounts concur in most cases. The Viṣṇu Purâṇa account might be briefer, but in some places, even the very words are found repeated in both. These two and Bhāsa also are very fond of the word *gōdhana* and pray for the all round prosperity of the cows and the Brahmins. " अक्षयोऽस्तु गोब्राह्मणानां " is a prayer constantly on the lips of very many creations of Bhāsa. Strikingly similar phrases and ideas can be traced between Bhāsa and the Harivams'a. Act IV of the Bālacarita ends with the significant phrase अयं ननु देवरहस्यकालः ॥ which is Kṛṣṇa's reply to Balarāma as soon as the invitation from Kaṁsa for the preteded Dhanurmaha is made known to them. A commentary seems to be provided for this by Harivams'a (Viṣṇu Parva, Adhyâya I-17), where Nārada comes to Kṛṣṇa and tells him that he overheard the secret deliberations of the gods in *svarga* in which they had already concerted measures for Kaṁsa's death देवानां स तु सर्वस्वं त्रिदिवस्य गतिश्च यः ॥ परं रहस्यं देवानां स ते मृत्युर्भविष्यति ॥ Having told him about the secret deliberations of the gods, Nārada refers in the next verse to Kṛṣṇa his (Kaṁsa's) future murderer, in the following strain ततस्ते तन्महद् भूतं दिव्यं च कथयाम्यहम् ॥ Here the reference to Kṛṣṇa as a महद्भूतं is definitely reminiscent of the Bālacarita, II—10, for example, Kaṁsa's kancukin characterises Kṛṣṇa as a

भूतं नमस्तलनिवासि. In that very drama in the beginning Nārada is referred to as कलहप्रिय: (verse 3 of act I) and नित्यप्रशांते न रमेऽन्तरिक्षे । अहं हि, वेदाध्ययनान्तरेषु तंत्रीश्च वैराणि च घट्टयामि ॥ (verse 4); in the same spirit, in the Harivams'a, the same sage is characterised as केलिकिल:, भेदशील:, सुश्लिष्टानपि लोकेऽस्मिन् भेदयन् लभते रतिम्। घटमानो नरेन्द्राणां तंत्रैर्वैराणि चैवहि etc. This Nārada might come in the Bhāgavata after the birth of the first child of Devaki but here he comes even before. It is in fact he alone who hints to Kaṁsa about his future death from Devaki's eighth child. There is no *as'ariravāk* here as in the Bhâgavata; this latter and the Viṣṇu Purāṇa refer to the marriage procession in which Kaṁsa himself holds the reins of the horses and leads the procession.

Very interesting is the way in which Kaṁsa, for example, declares in the Harivamśa एष मानुष्यको यत्न: मानुषैरेव साध्यते । श्रूयतां येन दैवं हि मद्विधै: प्रतिहन्यते ॥ 2nd adhyāya 6. This seems to be a definite echo of Bhāsa's Bālacarita II-14. दैवं पुरुषकारेण वञ्चयिष्याम्यहं ध्रुवम्॥ In the Harivams'a context referred to just now, Kaṁsa continues: मंत्रप्रामै: सुविहितै: ओषधैश्च सुयोजितै: । यत्नेन चानुकूल्येन दैवमप्यनुलोम्यते ॥ This idea seems to be a favourite one with the author of the Harivams'a as he harps on the same frequently in the fourth adhyāya, śloka 51. While falling at Devaki's feet with crocodile tears after her last daughter had slipped away into the sky, Kaṁsa says: दैवं पुरुषकारेण न चातिक्रान्तवाहनम्; yet again in the thirty-eighth adhyāya fourth verse: दैवं पुरुषकारेण न शक्यमतिवर्तितुम् । नारदोक्तं च वचनं नूनं मह्यमुपस्थितम् ॥

Similarly if Bhāsa describes that at Krṣṇa's birth, वातोद्धामभूमिकम्पोल्कापाता दैवतप्रतिमाश्च प्रतिभासिता: and सशैलेन्द्रा कम्पितेयं वसुन्धरा (II-11), the Harivams'a in adhyāya 4 verse 15 describes the same event in almost the same words: सागरा: समकम्पन्त चेलुश्च धरणीधरा: । जज्वलुश्चाग्नय: शान्ता जायमाने जनार्दने ॥ It is interesting to note in this connection that the popular belief follows the Bhāgavata in saying that at the time of Krṣṇa's birth, the *nakṣatra* or constellation was *Rohiṇi* but in the Harivamśa the *nakṣatra* is said to be *Abhijit* and the night *Jayanti* अभिजिन्नाम नक्षत्रं जयन्ती नाम शर्वरी

मुहूर्तो विजयो नाम जायमाने जनार्दने ॥ 4th Adhyâya 17. The stars were twenty-eight till *Abhijit* dropped out perhaps in Varāhamihira's time.

Bhāsa is fond of describing the *hallisaka* dance of Kṛṣṇa with the *gopa* boys in the Pancarātra and Bālacarita. The names of the cowherdesses keeping company with Kṛṣṇa are referred to by Bhāsa in Bālacarita III as Ghoṣasundari, Vanamâla, Candrarekhā and Mṛgākṣi; there is no mention of Rādhā or the Rāsa dance as in the *Kṛṣṇa Karṇāmṛta* or the *Gitā Govinda*. Similarly in both the Harivamśa and the Viṣṇu Purāṇa, there is this *hallisaka* dance alone described. Both of them refer to Kṛṣṇa's association with the *gopis*, but both are very careful in mentioning that Kṛṣṇa was but a *Kiśora* or almost a baby; it is curious that they use the same words कैशोरकं मानयन्वै सह ताभिर्मुमोद ह ॥ Viṣṇu Purāṇa, V. 13th adhyāya 59: सोऽपि कैशोरकवयो मानयन् मधुसूदनः ॥ Harivams'a II, 20th adhyāya 18. In both these contexts, again, occurs the verse ता वार्यमाणाः पतिभिः मातृभिः भर्तृभिस्तथा । कृष्णं गोपांगनारात्रौ मृगयन्ते रतिप्रियाः ॥ The Viṣṇu Purāṇa verses in the context are noteworthy. रेमे ताभिरमेयात्मा क्षपासु क्षपिताहितः । तद्भर्तृषु तथा तासु सर्वभूतेषुचेश्वरः। आत्म स्वरूपरूपोऽसौ व्याप्य वायुरिह स्थितः ॥ They imply that like the all-pervading air, Kṛṣṇa interpenetrated them, being *antaryāmin*. The Harivams'a in the context explains this by saying that the *gopīs* loved to sing about his exploits in pairs or groups, imitating his movements even, रत्यन्तरगताः रात्रौ पिबन्ति रसलालसाः (Verse 32). This रत्यन्तरगताः रात्रौ was later obviously misconstrued and developed into the erotico-spiritual rāsa dance. It is significant that while the Viṣṇu Purāṇa and the Harivamśa describe this at such length, Bhāsa in his dramas has not the slightest reference even to these episodes.

There is another significant departure in the reference to Kṛṣṇa as the seventh and not the eighth child as in the popular Bhāgavata Purāṇa, (Even the name S'ankarṣaṇa signifying 'dragged out' definitely suggests that Balarāma, though really not Kṛṣṇa's brother at all, was first inserted into Devaki's womb as

her seventh child to be later dragged out). Similarly Kṛṣṇa's becoming the future killer of Kaṁsa is foretold in Bālacarita, not by the *as'ariravak*, but by the curse of a sage named Madhūka which enters his body dramatically along with so many extraordinary associates like the *caṇḍālakanyās*, Alakṣmī, Kālarātri, Mahānidrā, Pingalākṣī (Page 527 Devadhar's edition), driving out Kaṁsa's royalty or S'rī "as per orders of Viṣṇu." All these elements, though not exactly tallying in every minute detail, are found in the Jaina classics in Kannada literature in broad outlines at least. For example, in the Ardhanemi Purāṇa of Nemicandra, a sage named Atimuktaka curses Jivanjase, the second daughter of Jarāsandha that her husband Kaṁsa (the names of his wives are Asti and Prāsti in the Bhārata epic) and father would be slain by Devaki's son. (Ardhanemi. VII—10). Devaki thrice gave birth to twin children (Ardhanemi, VII—29 prose passage *et seq*) and the next *i.e.* seventh child was Kṛṣṇa exactly as has been narrated in Karṇapārya's Nemināthа Purāṇa (VI—8, 64 prose). The Harivams'a refers to the first six sons of Devaki as the *Ṣaḍgarbhas* who were formerly the sons of Kālanemi born as such under the effect of a curse ; according to the Bhārata epic I—67, verse 68, Kālanemi himself incarnated as Kaṁsa. The seventh child, though conceived in Devaki's womb, was transferred to Vasudeva's other wife Rohini and it was declared that the pregnancy had ended in abortion. Nemināthа in the context also refers to the three twins after whom Kṛṣṇa was born. The last element referred to in Bhāsa, *viz.* the evacuation by Lakṣmī of Kaṁsa's body for the occupation of the new tenants, the curse, Kālarātri, etc. is echoed, (though with reference to Duryodhana) by Ranna in his Gadāyuddha, IX āsvāsa, verse 4, where As'vatthman comes to Duryodhana for an interview while the latter is hiding in the Vais'ampāyana lake. In this context, Asvatthāman chides Lakṣmī for her inconsistency. Of course these authorities are all later than the tenth century A.D. : but the very existence of these Jaina records proves that they must have had an orthodox Brahmanical source in some other epic—not Bhārata or Bhāgavata—version which has unfortunately been lost for us today. In this connection, it is interesting to note that indirect

echoes—all unfortunately unacknowledged—and even direct references to Bhāsa's name are found very often in Kannada and Telugu literatures of South India. Pampa and Ranna, the most famous classical Kannada poets of the tenth century A. D. might not have actually referred to Bhāsa by name, but any reader of their works will be struck by the very many striking echoes from Bhāsa found interspersed in all their works. The sympathy with which Bhāsa delineates his Duryodhana and his unflinching stand of छल or अभिमान which he maintains to the very last has been studied by these two Kannada *litterateurs* and successfully imitated. Srinātha, the famous Telugu translator of Sri Harṣa's Naiṣadha in the fifteenth century A.D. actually refers to Bhāsa in his introduction in felicitous terms: *Bhāsasomillaka pratibhāsamunmeṣ-ahelāvilasa* etc. The Bhāsa tradition continues with almost religious fervour in literary circles at least till about the fifteenth century, if not further down. Most of these admirers, excepting a few, are all from South India. Vâkpati, (the author of the Prākṛt poem Gauḍavaho (who called Bhāsa Jvalanamitra) was a Southerner just as Rājasekhara was; Sâyaṇa Mādhava, the famous commentator of the Vedas and the Prime Minister of Vijayanagara in the fifteenth century was another admirer of Bhāsa and quoted some of his verses in his *Alaṁkāra sudhānidhi*, an unpublished but, all the same, reputed to be an excellent work on poetics as seen from its summary in Indian Culture Vol. VI, Pages 439 *et seq.* Why such an eminent writer should have been almost forgotten till the late Mahamahopadhyaya Ganapati Sastriar, another South Indian, rescued him from oblivion is inexplicable. Was Bhāsa himself a South Indian like all his admirers?

In conclusion, one should not glibly say that the source for the Kṛṣṇa legend of Bhāsa is the Bhāgavata. Ever so many episodes not referred to in the Bhāgavata or even in the Bhārata epics, sometimes even disagreeing with these versions are found here. If the *as'arīri*, voice predicts that Devaki's eighth child will kill Kaṁsa, a sage Madhūka predicts that her seventh child will kill him. By implication, Bhāsa suggests that before this curse was pronounced, Kaṁsa had a high personal regard for

Vasudeva; he had, at his (Vasudeva's) instance, ordered Nandagopa to be whipped and further decreed that he should be constantly kept in chains. These chains, Bhāsa declares, fall off mysteriously the moment he lifts the divine baby (Pages 518 and 524—Devadhar). The Bhāgavata does not refer to this at all, nor does Bhāsa. Bhāsa does not expressly say here whether Devaki was Kaṁsa's sister or aunt; but in the Dūtavākya 26, Kaṁsa is called Kṛṣṇa's father's *s'yāla* or sister's husband. Most probably Bhāsa's source might have been some epic other than the modern Bhārata or the Bhāgavata. Perhaps the Viṣṇu Purāṇa or the Harivaṁśa agrees with him better.

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Indian Culture Vol. VI.

NYĀYABHĀSKARA OF ANANTARYA

TRANSLATED BY M. B. NARASIMHAIENGAR, M.SC.

(*Continued from Vol. XL. Page 32*)

SUPPOSE it is stated that the unreality of the type stated above is apprehended through the scriptural text, 'here he does become manifold and yet one etc.' It is not so. In the *Brahman* is apprehended the negation of the world through those scriptural passages; because in that negation it is not possible to apprehend (1) a substratum similar to the world or (2) that (object) which pervades equally the world, or (3) one of those, namely, other than that which is related to a particular time or (that which is related) to a particular place and that which is the distinguishing characteristic of the counter-entity.

It should not be argued thus: In the scriptural passage stated above, the word, 'thus' refers to the *Brahman* with the qualification, namely, perceivability taken in the most general form for '*Pāñchajana* (*i.e.* the five senses) and (the primordial matter denoted by the word) *akāsa* are fixed in Him' and '(He) enlivens the *prāṇa* (*i.e.* the sense of touch)'. The words *pāñchajana* and *prāṇa* refer figuratively to perceivability taken in the most general form. The *Sūtrakāra*, in the aphorism, 'He eats (*i.e.* devours the universe)', because "he seizes and encloses (in Himself) the moveable and immoveable (objects)," (Brahmasūtra I. 2. 9), has stated that the words *Brahma* and *Kṣatra* occurring in the scriptural text, 'Both the *Brahma* and *Kṣatra* become his food,' mean in a figurative sense the moveable and immoveable (objects) respectively. The word, 'manifold' means 'distinction from the *Brahman*' and the negative word, 'not' means in general an object associated with that (*i.e.* other than the *Brahman*). The meaning of the negative participle is that it (*i.e.* the object that is negated upon) becomes the counter-entity. The meaning of the root *as* (*i.e.* to be) is that it is the substratum denoted as the container. Thus the negation of the most general type of an object distinct from the *Brahman* is apprehended to have a substratum, the container of which is denoted by the *Brahman* in the same way as the duality whose distinguishing characteristic is dual time. *Lat* (*i.e.* the technical term

used by Pāṇini to denote the presenst tense) means the present time and denotes the time at which the word is used. The time at which the sentence is used is of the form of the time whose substratum is duality. Thus is apprehended the container by considering the meaning of the root, *as* (*i.e.* to be) that has as its distinguishing characteristic that (time). Or here the word 'this' refers to the *Brahman* as in the case of duality and the *Brahman* of that type only becomes the object (of the word 'this'): because time that is associated with the object is apprehended as being of the form of the container, that is the meaning of the locative case which is associated with the negation of duality. The conclusion is that the particular place, that has the distinguishing characteristic of the counter-entity and that is related to unreality is apprehended. In the school that states that unreality is related to that which is not possessed of any attributes, the meaning of the root *as* (*i.e.* to be) is a container through the relationship of not possessing any attributes. Here it should not be stated that in the negation of the world, there is obtained a substratum similar to the world; yet here it is said that (the negation and the object negated upon) pervade equal spheres as there is the apprehension of that which is absolutely unreal, though the inferential reasoning; namely, 'The negation of perceivability in things perceived is not of an absolutely unreal variety; because it is proved by the scriptural texts as in case of the sacrificial rites and *Brahman*.' Thus also subsequent to the apprehension of the scriptural texts supported by that inferential reasoning, the unreality will become determined through mind alone.

Because it is proved by experience that through those sentences that are associated with the negative participle, there is the apprehension of attributes. Through those sentences, that are associated with the negative participle there is the apprehension of the knowledge of those attributes that subsist in that (object) possessed of the very same attributes. It is also proved by the rule that the counter-entity and the negation are of similar form [*i.e.* preserving the already acquired ones and acquiring new (properties)]. There is also the apprehension of the knowledge, namely, 'subsisting in the *Brahman*' of the various objects

distinct from the *Brahman* as in the case of duality; because of the scriptural texts being associated with the negative participle. Since it is also right that though there is the negative participle there is the apprehension of the various objects subsisting in the *Brahman* so also the apprehension of (the knowledge) produced by the negative participle will not become proved.

In the sentence, namely, 'There is no pot on the earth' is the apprehension of the knowledge that the negation of the pot exsists on the earth. Yet the apprehension of the knowledge produced by the sentence 'In the earth there is the smell and not the water etc.' is opposed to the experience of that (object), that has only one attribute, namely, smell etc. In that school, in the sentence 'This is not water,' there is the apprehension of the knowledge that 'the water has the negation of the smell as its attribute.' In that mental perception, the negation is perceived to be that (object) possessed of attributes. But there is not the apprehension of the knowledge, namely, 'the negation perceived to be that (object) possessed of attributes' in the sentences beginning from, 'There is smell in the earth (and not water).' Of these two (attributes), namely (1) smell and (2) negation of water, it is not possible to apprehend that (object) possessed of only one attribute. Thus in that (sentence, namely) 'The pot is not on the earth,' the negation exists on the earth as an attribute. That negation becomes identical (with the attributes of the earth), yet it does not subsist in the pot. In those (sentences, namely) 'The pots, whose number is more than two, are not in existence,' the dual number will not be apprehended.

It should not be argued thus: In your school the meaning of the sentences 'The pot is not here. The pot was not here'. is, that the negation is considered to be only an attribute by taking into consideration (its) counter-entity; but it is not the attribute of the pot. How then does the clause, 'Ending with' (stated above) remain in a similar number with the words, pot etc.

It is not so. The word, that denotes the attribute, is as a rule accepted to be of the same number as the word that denotes

the possessor of that attribute; because it is in direct contact with that, whose meaning is the possessor of attributes.

It should not be argued that in the sentence, namely, 'the two pots are not here,' the negation of existence will become applicable to pots etc. though in the case of one single pot the sentence, 'The two pots are not here' is not used. Even if the pot is found to exist in a particular place, yet its negation does not exist in pots taken two together.

It is not so. The counter-entity (of the negation of a single pot) does not exist as that which is denoted by two pots. Thus the fallacy of *bādha* (or annulment) does not arise, though the negation (of that single pot) exists in what is denoted by two pots. That (object) which is possessed of all the attributes is accepted to be of a different category. Even then the negation of that (object) possessed of all the attributes is accepted to have in itself, as the contained, the attributes peculiar to that (object) only, which is possessed of attributes. Yet the sentence, namely, 'In qualities there does not exist that object possessed of all the attributes' will be made useful.

It should not be argued thus: In the sentence, 'the pot etc. is not in existence through the category of *samavāya* (or intimate relationship).' 'By considering (the category) of generality' the distinguishing characteristic of being the category of that intimate relationship which is denoted by the category of generality is not proved. It is not possible to apprehend its (*i.e.* the pot's) negation. Hence through those sentences, it is essential that there should be the apprehension of being existent as a category of generality in the negation of the pot etc. that has the distinguishing characteristic of being the category of intimate relationship. In the same way through the sentences stated above the negation is apprehended to be existent in the *Brahman*.

It is not so. The *Naiyāyikas* have not accepted any substance of an absolutely unreal nature. Yet it is essential (in their school) that there should be the apprehension of that object denoted by the negative participle, through those sentences. But in the

advaitic school this (apprehension) is not essential. It is possible that the unrealities, of the absolute whose distinguishing characteristic of being the category of that relationship which is denoted by the category of generality etc. becomes universally proved. In the sentence, 'there is no pot in the earth' there is the apprehension at times of those attributes subsisting in the earth (and those attributes) subsist in the negation as an attribute. Or there is the apprehension of the attribute, namely, 'the negation' that subsists in the earth, and this (attribute) subsists in the pot as an attribute. Then it will become complex for those cognitions, etc. of the type stated above as it will lead to the cause (of that apprehension) to be two in number. With greatest difficulty, the effects common to those two (apprehensions) will be made identically the same. Those sentences (stated above) produce the cognition which is the summary of those two sentences. Thus it will lead to (two) distinct causes. It is not possible to get over the difficulty, 'That there are more causes (than one).' The summary of the scriptural text stated above is accepted to be that, *viz.* in the negation of duality, there is the apprehension that it exists in the *Brahman*, as in the school of the dualists but yet there is not the apprehension of the unreality of the type stated above; because there exists the type stated above in relation to the negation of the duality that has the distinguishing characteristic of being another relationship.

It should not be argued thus: There is the attachment to the negative participle. Therefore in the sentence, namely, 'The *Pañchajana* (*i.e.* the five senses) and the *akāsa* (*i.e.* the primordial matter) are fixed in Him', the words 'fixed in Him' apprehend the *vṛthi* whose distinguishing characteristic is the relationship of identity. Then it (*i.e.* the negative participle) becomes attached to duality through the relationship of identity. The purport of the sentence stated above is, 'The apprehension of the knowledge of negation having its distinguishing characteristic in that relationship.' Hence in order that there may be the apprehension of that (knowledge), the word 'through identity' is to be introduced.

It is not so. The expression 'through identity' has the meaning of the instrumental case, yet when that (negative participle) has that distinguishing characteristic (namely, 'identity') is apprehended to be in conjunction with the negation of many substances, it will not become applicable to the counter-entity. It is to be accepted that though the meaning of the instrumental case is that the counter-entity does not become applicable to the negation of that (object) denoted by the negative participle, still there is the exclusion of the negation of the distinguishing characteristic of duality that is related to time but the negation of duality, that is related to time, has a form identical with the substratum, *viz.* the duality, that is related to time, while the counter-entity whose distinguishing characteristic is identity, is not different from that (form); because it is not co-extensive with that (form).

(*To be continued*)

REVIEWS

Siddha-Bhārati or the Rosary of Indology (Parts One and Two). Published by the V. V. R. Institute, P. & P. Organisation, Hoshiarpur (India). Price Rs. 60-0-0.

THESE two volumes before us comprise 610 pages consisting 108 contributions by as many scholars devoted to Indological studies. The rosary was intended to be presented to Dr. Siddheswara Varma, M.A., D.LITT. on his sixtieth Birthday on the 3rd of November 1947. But the partition of India in August 1947 and unsettlement in Lahore, resulting in the abandonment by the Institute of its whole printing equipment in Lahore, with "the financial arrangements yielding it an income of about a hundred thousand rupees a year reduced to zero," delayed the publication. It speaks very highly of the devotion of the Director (Professor Vishva Bandu) and his colleagues and their ability that the rosary has been preserved and printed so quickly after the re-organisation of the press was completed.

This offering of studies to a distinguished linguist, Vedic scholar and grammarian, is divided into seven sections, (1) Philological (2) Vedic and Avestic, (3) other literary subjects, (4) Philosophy and Religion, (5) Literary history, (6) General history and (7) Miscellaneous. Each has some new idea to contribute, though obviously not equal in quality, nor catering to the taste of all. The editor, Professor Vishva Bandu has discharged his duty with thoroughness and critical acumen and has added very helpful and useful notes wherever a corrective statement appeared called for. An exhaustive general index enhances the value of the volumes for future reference.

It is impossible to give an adequate survey of such diverse and considerable material within the limits of a review. In "Āryan Languages and People in Europe," Professor E. J. Thomas, Cambridge, raises the question, "Why have the Āryan languages of Europe separated into certain distinct groups, with such close relations between some of them and such contrasts between others?" and answers it as follows: "These.....can be best

explained by supposing that an invading Āryan people subdued a pre-Āryan race, intermingled with it and imposed its language, which became modified in the mouths of non-Āryan speakers...... A people may borrow words, but they fit them into their own syntax......The various directions that the languages followed were determined as much or more by the idioms of the languages that amalgamated with the Āryan super-structure."

Dr. B. Kakati in his "The Mother-Goddess Kâmâkhya of Kâmarūpa and Dr. Yadu Vamshi in his "Historical basis of S'aivism" deal with similar themes of fusion. Though in religious practice and faith, according to Dr. Yadu Vanshi, "The advance of the Āryans, from the plains of the Punjab to the whole of India, was not so much a matter of political or racial extermination as a gradual process of assimilation, in which there was a considerable amount of give and take on both sides."

G. H. Bhatt's "Vallabhâchârya's view of error", Dr. E. G. Carpani's "Mâyâ and Exoteric Wisdom in Indian Thought," the late Dr. Ananda K. Coomaraswamy's "Gradation, Evolution and and Reincarnation," Dr. Betty Heimann's "Subjectivism and Objectivism in Hindu Philosophy; the problem of Ātman," G. R. Malkani's "The motion of self-evidence or Svaprakâs'a" H. G. Narahari's "Buddhist explanation of the cause of Experience," Dr. B. N. K. Sarma's "The S'ākṣi—an Original Countribution of S'ri Madhvâcârya to Indian Thought," Dr. P. D. Shastri's "The Jaina Doctrine of Syâdvâda with a New Pragmatic Background," and Dr. O. H. De A. Wijesekera's "An aspect of Upaniṣadic Ātman and Buddhist 'Anatta'" form an illuminating and thought-provoking symposium. Dr. Heimann questions the "wide-spread belief' 'that India has put forth the most subjectivistic solipsistic or even egoistic system within the whole history of world-philosophy,' reviews the texts and discusses them and concludes, "in India, only a tendency for taking the objective entities more decisive than the subjective can be deduced," "subjectivism and objectivism are never in the Indian world of thought treated in isolation from each other," and "India has no predominantly subjective bent of

thought." Dr. Ananda K. Coomaraswamy closes quoting Erwin Schrödinger "Consciousness is a singular of which the plural is unknown," and G.R. Malkani concludes "The self-evident reality may be called pure consciousness or true knower..... Nothing can be more pervasive than consciousness itself, or that can contain consciousness as a term."

B.N.K. Sarma urges that S'rī Madhvācârya lays down "his Criterion of *S'ākṣī-Pratyakṣa*, backed up by *Parīkṣā* as the terminus of all tests and process of reasoning, by which "a belief could be converted into a logical certainty," and that *s'ākṣī* is the "spiritual sanse-organ of the *self*" सुखादिविषयं स्वरूपभूतं चैतन्येन्द्रियं हि साक्षित्युच्यते । (*Nyāya Sudhā* II. P. 258). Dr. O. H. De. A. Wijesekara indicates that the Early Suddhiat Nikâyas "refuted the reality of a world-soul or macrocosmic *ātman* or a world-ground or empirical Brahman in the most unequivocal terms," that is, denied "*Ātman* conceived theistically or pantheistically" but "Buddha was positive on the reality of a transcendental state which is described as unborn (*a-jāta*) un-become (*a-bhūta*) un-made (*a-kata*) and un-compounded (*a-sankhata*)." The entire book deserves careful study by Indologists.

A. V. R.

The Coorg Tribes and Castes.—By L. A Krishna Iyer. Sole distributors: Messrs. Hind Kitabs Limited, 261-263, Hornby Road, Bombay. Price Rs. 7-8-0.

THE study of the little known Castes and Tribes of Coorg, a remote area in the Western Ghats, with a population of over a quarter million by Krishna Iyer affords a corpus of the data about the origin, social divisions, occupation, daily life and ceremonies—birth, marriage and death—of the several tribes and castes of that area. The book is profusely illustrated. The work is appropriately dedicated to the father of the author who was a pioneer in the field of anthropological research.

Anthropology gives us an insight into the different modes of life of our people, the functioning of political, economic and other institutions, the influence of the external factors on the community, the reactions thereto, the change in the existing customs and the extent to which new methods and procedure are adopted. The practical importance of this science to the national life is now claiming wider (though slow) recognition.

The first chapter dealing with the 'Introduction' gives in general an outline of the Natural features—mountains and their formations—river systems, flora, fauna, meteorology and climate, prehistory, traditional history and the composition of the population of Coorg. The subsequent chapters deal with the many tribes and castes under several headings.

The author has presented the book in simple language giving cultural descriptions and analyses which constitute valuable data providing a stimulus for more intensive study. We congratulate the author on this interesting book.

S. S.

SANSKRIT

Pramēya Ratnālankāra of Abhinava Cārukīrti Panditācārya. Oriental Research Institute Publications. Sanskrit Series No. 88. Published by the University of Mysore, Mysore. Price Rs. 2-12-0

THIS is a commentary of *Parīkṣāmukhasūtra* of *Māṇikyanandi* by the presiding Guru of S'ravaṇa Beḷagoḷa Mutt from about 1825 to 1860 A. D. It is written in easy style, discloses mastery of the other systems of Indian philosophy and expounds the Jaina stand point clearly and with scholarly reserve.

The utility of the publication is enhanced by an introduction in English by the General Editor, Sri H. R. Rangaswamy Iyengar, the Superintendent of the Institute, (*Prasthāvanā*) प्रस्तावना in Sanskrit by the Editor, Panditaratna A. Shantarāja Sastri, an analytical table of contents giving details of the topics treated and an appendix giving the text of the *parīkṣāmukha-sūtras*, by itself. The English introduction also contains the

history of Jaina epistemology from *Umāsvāti* to *Akalaṅka* and *Māṇikhyanandi*, the life of the author, a brief resume of the development of the thesis of *Māṇikhyanandi's sūtras* and the author's commentary.

A. V. R.

Yādavābhyudaya of Sri Vedāntacārya—(with the commentary of Sri Appayya Dīkṣita—Cantos 19-24.) Oriental Research Institute Publications. Sanskrit Series No. 89. Published by the University of Mysore, Mysore. Price Rs. 5-0-0.

THIS is a continuation of Number 86 in the same series. The previous volume contained cantos 13—18. This famous *kāvya* by the great S'rī Vaiṣṇava saint has been published more than once elsewhere. The commentary by the versatile Appayya Dīkṣita is also now presented with the text. The volume is printed in the bold and clear type for which Mysore Government Press publications are noted. The presentation is as usual good. A table of contents giving the individual topics of verses or groups of verses and indices of quotations found in the commentary make for easy reference. The five cantos deal respectively with (19) Invitation in the morning to S'rī Kṛṣṇa to wake up, (20) S'rī Kṛṣṇa's fight with Bâṇasura, [including an encounter with Bâṇa's Ishtadēvata *Purāri* (*Hara, S'ambhu*)], (21) S'rī Kṛṣṇa's fight with Paundraka Vâsudeva, and Kasi Raja, (22) Digvijaya by Sātyaki under S'rī Kṛṣṇa's orders, (23) S'rī Kṛṣṇa and the Bhârata War, and (24) S'rī Kṛṣṇa with his queens in Dvāraka. Verses 3, 4, 27, 28 and 32 of the twenty-third canto and the commentary on them among others illustrate the devotional and philosophic atmosphere pervading the poem. Verse 27 out of this describes the Gita in these words :

फलादपि स्वादुतमप्ररोहं प्रोत्साहने सख्युरिवोद्यतस्स: ।
जगद्धितार्थाय जगौदयावान् अन्यैरविज्ञेयमनन्यधर्मम् ॥

The commentator explains (*Ananya-dharmam*) अनन्यधर्मम् as अनन्यानां एकान्तिनां धर्मं कर्मज्ञानभक्तिप्रपत्तिरूपं ॥

A. V. R.

S'aiva Paribhāṣā of S'ri S'ivāgra Yōgindrajñāna S'ivācārya.—Oriental Research Institute Publications. Sanskrit Series No. 90. Published by the University of Mysore, Mysore. Price. 3-0-0.

THIS commentary of the twelve *sūtras* of S'ivajñānabodham of Meykonda Deva is by an Acārya of the latter half of the sixteenth century A.D. and follows the S'aiva Siddhānta according to *skanda-paramparā*. He belongs to a galaxy of erudite scholars and religious teachers who are known for the translation of Sanskrit *āgamas* into Tamil and of the exposition of Tamil classics of S'aiva Siddhānta into Sanskrit—thereby contributing to and continuing, the unity of Indian culture. S'ri S'ivāgra Yogindrajñāna S'ivācārya has written two other commentaries in Sanskrit on S'ivajñānabodham, and translated into Tamil, the *Sarvajñānōttarāgama* and the *Dēvikālōttarāgama*. The present work follows mainly the Jñānapāda of Pauṣkara and the Mṛgendra *āgamas*, from which he quotes largely.

The General Editor has given a comprehensive survey of S'aivism in his scholarly preface. But by attempting to include too much, he has had to sacrifice clarity. For example, we read on page xviii, "*Prakṛti* or matter, which is the immanent cause of the *tattvas*, beginning from the three *guṇas*, *sattva*, *rajas* and *tamas*, arises out of *kalā* by the sudden disturbance or *kṣobha* of *S'rīkanṭha S'akti*." But there is no mention of *S'rīkanṭha S'akti* previously. Otherwise, the exposition is a useful addition.

The S'aiva Siddhānta of the south differs from the monstic Kashmir S'aivism, and prefers a dualistic or quasi-dualistic ideal of *mukti*. According to it, "the individual soul does not merge in the All-Soul" but "it is in the All-Soul, as an attribute is in the substance, and experience *Sivānanda*, when the identity which is latent manifests itself by the removal of the dirts (*mala*), as the clear water of a pool comes to light by the removal of acquatic plant (*saivala*)."

The merging of individuality is the leap from the 'finite' to the 'infinite' and is hard to reconcile in the field of the intellect. It gave rise to Maitreyi's questions to Yājñavalkya in *Bṛahad*

Āraṇyaka II. 4. 13. and IV. 5. 14 अत्रैव मा भगवानमूमुहत्, न प्रेत्य संज्ञास्ती। and अत्रैव मा भगवान्मोहान्तमापीपिपतत् न वा अहमिमं विजानामी and Aṣṭāvakra's taunt to Janaka in *Aṣṭāvakra Saṃhita* III-8 आश्चर्यं मोक्षकामस्य मोक्षादेव बिभीषिका and remarks in XV. 3 वाग्मि प्राज्ञामहोद्योगं जनं मूकजडालसम्। करोति तत्वबोधोऽयमतस्त्यक्तो बुभुक्षुभिः ॥ and to Gauda-pada's remark in his *kārika* in *Māndūkyōpaniṣad* III-39 योगिनो बिभ्यतिह्यस्मादभये भयदर्शिनः ॥

The publication is enriched by a (*Bhūmicā*) भूमिका in Sanskrit and a table of contents running over 30 pages containing in detail the topics dealt with by the author and the development of his argument. The list of references given by the editor is however not exhaustitve, omitting as it does, for example, the citation from Brahma Sūtra on page 147, from Bhagavad Gîta on page 151 and from Sarvajñânottaram on pages 147 and 159-60.

A. V. R.

Uṣāniruddha.—A Prakrit poem in Four Cantos by Râmapâṇivâda. Edited by Paṇdit S. Subramanya Sastri and Dr. C. Kunhan Raja. The Adyar Library Series No. 42. Published by the Adyar Library, Adyar, Madras-20. Price Rs. 3-8-0.

RAMAPANIVADA the author of this work is a well known author in Malabar. He is a great scholar and poet. The work deals with Uṣâ's marriage with Aniruddha and is divided into four cantos as in *Kaṃsavaho*. Uṣâ's dream, Aniruddha being brought to the residence of Uṣā, detection of the same by Bāṇa, imprisonment of Aniruddha and the grief of Uṣā, form the first canto; the second deals with S'rī Kṛṣṇa coming to know about the state of affairs of his grandson, Aniruddha, proceeding against Bāṇa, the battle between Kṛṣṇa and Bāṇa, defeat of Bāṇa's general and his capitualition and the praising of Kṛṣṇa; in the third canto is dealt the defeat of Bāṇa and S'iva who was helping Bâṇa praises Kṛṣṇa, the marriage of Uṣâ and Aniruddha and the return of Kṛṣṇa and his people to their own city Dvârâvatī. The Jubilation of Kṛṣṇa in the city of Dvārāvatī and the honey-moon of the newly married

couple, Uṣâ and Aniruddha form the theme of the fourth and the last canto. Dr. Kunahan Raja deals at great length about the identity of the author and concludes that Rāmapāṇivāda, the author of Uṣâniruddha is different from Kuñcan of Tuḷḷal works with whom attempts are made to identify him. The work gives valuable illustrations of the rules of *prākṛtic* grammar enunciated by Vararuci in *Prākṛta Prakāṣa.*

H. R.

Prākṛtaprakās'a of Vararuci—With the commentary of Rāmapāṇivāda. Edited by Dr. C. Kunhan Raja and K. Ramachandra Sarma. Adyar Library Series No. 54. Published by the Adyar Library, Adyar, Madras-20. Price Rs. 4-4-0.

VARARUCI is identified with Kâtyāyana who wrote the *vārthikās* on the sūtras of Pāṇini. He has written this grammar on the *prākṛtic* languages. Great attention is paid to *Mahārāshtri*, which is generally the lauguage used in the peotry. Bhâmaha was the first person to write a commentary on this work. The grammar generally used here is that of Pâṇini. It is only this work that shows how to find the *prākṛtic* equivalents of Sanskrit words. On the basis of this work a large number of works in the *prākṛt* have been composed. Even the *prākṛtic* words used in certain dramas are mere derivatives of the Sanskrit words according to the rules prescribed herein. It will not, therefore, be possible to determine the date of any particular composition by examining the nature of the *prākṛt* used therein. Rāmapâṇivâda was a prolific writer of the eighteenth century A. C. He has written a number of works both in Prâkṛt and Sanskrit. Prâkṛt is not a spoken language in this century. The work under review is a useful guide for composing works in *prākṛt*.

M. B. N.

Sphoṭavāda.—By Nāges'a Bhaṭṭa. Edited by Pandit V. Krishnamacharya. The Adyar Library Series No. 55. Published by the Adyar Library, Adyar, Madras-20. Price. Rs. 3-12-0.

THE work under review is a hitherto unpublished work on Sphoṭa Siddhânta by Nāges'a Bhaṭṭa (Nāgoji Bhaṭṭa), the famous

grammarian and philosopher, who lived about the end of the seventeenth century. The theory of Sphoṭa links the transient phenomenon of the pronounced word to Brahman as *S'abda-Brahman*, the eternal Noumenon of every form of significant sound or word of every manifested object of creation. This has a close resemblance to the statement of Mādhavācārya in *Sarvadar-s'ana Saṁgraha* in the chapter dealing with *pāṇini-dars'ana*, wherein the word called Sphoṭa which is without parts(*Niravayava*) and eternal and the cause of the world is verily Brahman. The indestructible Noumenon of *s'abda* (*Akṣaram S'abdatattvam*) is Brahman without a beginning or an end (*Anādinidhānam*) from where comes the entire creation of the world in the form of all manifested objects.

The transition of the eternal Sphoṭa or *S'abda Brahman* frcm the highest level to the form of spoken or audible word or sound at the lowest level occurs in four stages which are technically known as *Parā*, *Pas'yanti*,) *Madhyamā* and *Vaikhari*, of these the first two, *viz. Parā* and *Pas'yanti*, are too subtle to be comprehended by ordinary sense-organs except by yogins, while the *madhyamā* may be comprehended through practices like *japa*, and the *Vaikhari*—that which is uttered by vocal organs—is capable of being heard by the common man.

There are eight varieties of the Sphoṭa, *viz. Varṇa sphoṭa*, *Pada sphoṭa*, *Vākya sphoṭa*, *Akhaṇda pada sphoṭa*, *Akhaṇda vākya sphoṭa*, *Varṇajātiya sphoṭa*, *Padajāti sphoṭa* and *Vākya Jāti sphoṭa*, of which *Vākya sphoṭa* alone is real and it is the essenceof all Sphoṭas.

The learned Editor, Pandit Krishnamacharya in the valuable introduction and his own commentary, *Sūbodhinī*, while trying to establish the *sphoṭa vāda* of the grammarians has examined the views established in the other systems of philosophy on the subject.

Sphoṭāyana Ṛṣi, the traditional formulator of this theory is referred to in the end. The book is very useful for a proper understanding of *sphoṭa vāda* of the grammarians.

S. S.

TELUGU

Gramādhikāri.—(History of the Development of Village Offices). Sundaram's Series No. 2. By Boddapati Purna Sundararao Pant. Principal, Sundaram's Village Officers' College, Gudivada, Kistna Dt. Price Re. 1-8-0.

THIS small brochure of forty-five pages, in Telugu, contains the constitutions of the administration of India during the Hindu, Muhammadan and British periods of Indian History, the brilliance of the Andhras, the constitution of the village officers' association, and the helpful suggestions received during the inception of the panchayet system of village administration. The author was himself a village officer and is the Principal (probably founder also) of Sundaram's Village Officers' College at Gudivada, Kistna Dt. We compliment the author for this interesting brochure.

R. H. R.

KANNADA

Pavitra Quran.—(The Holy Quran) in 2 volumes. Kannada Translation by R. A. Kesari, Mohamed Valiulla and Syed Ghouse Mohiyuddin. Published by The Academy of Holy Publications, Bangalore-2. Price Rs. 15 for both volumes.

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